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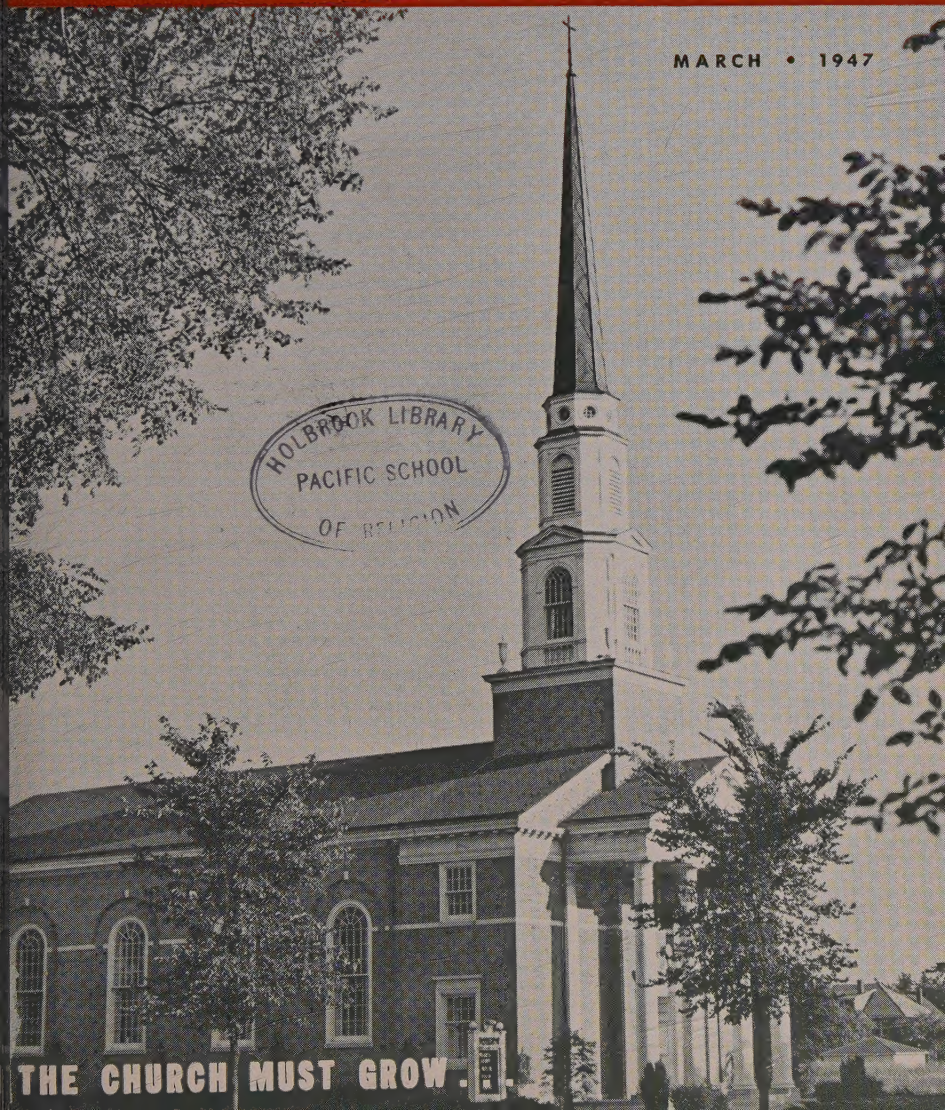
AT HOME AND ABROAD

The Oldest Magazine of Continuous Circulation in the United States

MARCH • 1947



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The Missionary Herald

287 Fourth Avenue, New York 10, N. Y.

THE MISSIONARY HERALD

AT HOME AND ABROAD

Vol. CXLIII MARCH, 1947 No. 3

Editor: ANDREW VANCE MCCRACKEN

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Managing Editor: WILLIAM K. WILSON

The oldest magazine in continuous circulation in the United States. Published regularly since 1804. All rights reserved by the American Board. Published monthly September to June inclusive, by the Missions Council of the Congregational Christian Churches for the American Board of Commissioners for Foreign Missions, the Board of Home Missions, the Council for Social Action and the State Conferences. (Continuing the *American Missionary* and *The Missionary Herald*.) Published by THE MISSIONARY HERALD AT HOME AND ABROAD, 44 Portland St., Worcester, Mass. Editorial and Business Offices: ANDREW VANCE MCCRACKEN, PH.D., *Editor*. WILLIAM K. WILSON, *Managing Editor*, 287 Fourth Ave., New York, N. Y. Subscription price 50 cents per year Canadian and foreign postage 36 cents additional. Entered as Second Class Matter February 3, 1940, at the Post Office, Worcester, Massachusetts, acceptance for mailing at special rate of postage provided for in Section 538, Act of February 28, 1925.

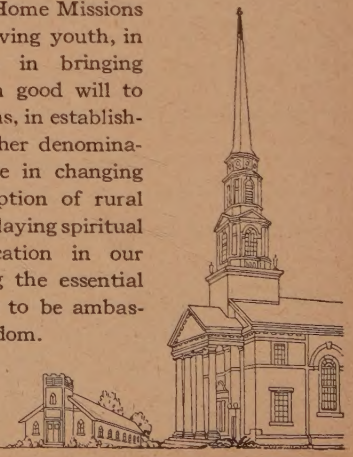
"Fed like a mighty tree from the eternal sources of the earth, the church must grow and stand erect in its massive strength, thrusting out branch after branch and, immovably rooted, patiently fulfill its destiny—to grow, to flower, and to bear ever finer fruits."

The church must grow

Our Board of Home Missions is dedicated to the strengthening and the upbuilding of the church. Its central purpose is to serve the churches of our denomination to the end that they may be strengthened in the performance of their distinctive and constitutive functions.

This is not smug ecclesiasticism. It is a recognition of the fact that our world cannot be saved from the evils which threaten its existence except by becoming permeated with the spirit of Christ. It calls for a realistic knowledge of our world and its needs—and the relating of the ministry of the church to those necessities. And this is a difficult and exacting task—the upbuilding and the strengthening of the church in its unique mission and its distinctive life.

In this issue we present in brief outline the exciting story of the program of our Board of Home Missions as it works to aid our churches in serving youth, in providing programs and materials, in bringing scientific understanding and Christian good will to bear on our racial and minority problems, in establishing new work in consultation with other denominations, in assisting churches to relocate in changing communities, in fostering the redemption of rural society through varied field services, in laying spiritual foundations through Christian education in our schools and colleges, and in achieving the essential task of Christian churches—which is to be ambassadors of Christ, proclaiming his Kingdom.



Our Christian Opportunity

Truman B. Douglass

Recently one of the religious journals published a series of excerpts from a letter written by a German pastor, a leader in the Confessional church and a courageous resister of Nazi tyranny before and during the war. After describing the suffering and despair which have descended upon his country in defeat, he closed on a note which was almost exultant as he spoke of the opportunity now confronting the Christian church.

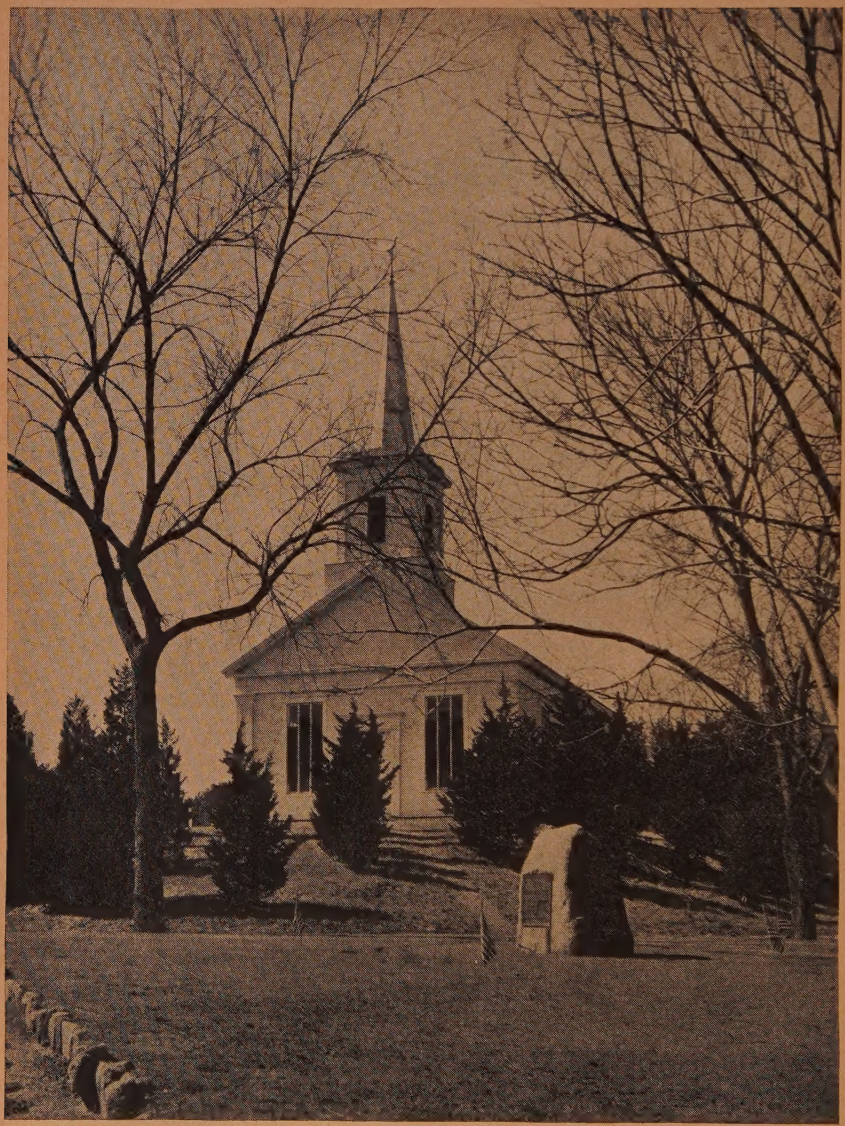
TALKING CHRIST

"When I was a young man," he wrote, "I often wished for the chance of talking about Christ to people to whom the whole thing was absolutely new. Now I have that chance." (He was referring especially to the great numbers of German youth who under Hitler had no touch with the Christian movement and message.) "Now I have that chance, and it is quite as thrilling as I ever hoped it would be."

A fact which Christians in America are likely to miss but which is basic to an understanding of their corporate task is that the church in our own land faces precisely this same opportunity. And the Christian forces of America, whether in the local parish or operating on a wider scene, will never conceive their mission adequately until they come to grips with this truth. To multitudes of our fellow-citizens the Christian gospel will come, if it ever does come, as "news," in the simplest and most literal meaning of that term—as something freshly encountered, something heard for the first time.

SENSE OF URGENCY

Never before in our history have so many people been without any acquaintance with the church and its teaching. To this host must be added another, perhaps almost as large, who have met Christianity in such generalized and attenuated forms that it has no specific content and practically no meaning for their lives. They knew it only as a diffuse element in the common culture. They think of it as a vaguely beneficent influence which slightly qualifies and holds in check man's savage impulses. But as for confronting the gospel as the life-or-death matter it really is, that has never remotely occurred to them. Not until we have reckoned with this fact will the sense of urgency characteristic of all vital Christian faith begin to possess us.



A symbol of the New England tradition, this lovely building dates back to 1717 as the West Barnstable Church in Massachusetts. Barnstable folk claim an older heritage than the usually recognized "first" church at Plymouth (1620). They trace their organization back to 1616 and the Separatist church which was organized in Southwark, England, with Henry Jacob as the leader

America is today as much a field for missionary effort as any nation in the world. Remembering the power and influence which America wields, we may well believe that the "home mission" will be the most decisive for the future of all contemporary ventures of the World Church. If we start from this premise we shall at least be saved from the fatal mistake of underestimating the dimensions of our task. We shall not labor under the illusion of thinking that America is a Christian country which only needs a little more Christianity added to what it already has. On the positive side, we may begin to discover the "thrill" which the German pastor found in presenting the Christian faith to people who were hearing about it for the first time.

If you accept this premise—that America is as much and as important a field of missionary effort as any country on earth—a second proposition follows inevitably:

On the mission field nothing is more futile and hopeless than a strategy of defense. No hold-the-line tactics will avail. Nothing but a bold offensive has any chance of success.

What are the requirements for a positive, aggressive prosecution of the Christian mission in America?

A CONFIDENT FAITH

First, we need a more rugged confidence that the Christian message is able to stand on its own feet. We shall never release the power of the evangel so long as we try to make it subsidiary to something else. It is not correctly nor persuasively set forth when we try to attach it to some other cause, however good that cause may be. We do not believe that the gospel is God's ultimate word to us because it will save democracy, or solve the race problem, or establish international order. It may help to do these things; indeed, we are sure that it offers the only genuinely radical solution for all such problems. But that is not why we believe it. We believe it, simply and finally, because it is true—because we know that, in Jesus Christ, God has visited us with his redeeming love, and that in this event he has invaded our lives with his mercy and forgiveness and has made us new men. We believe the gospel because its answer to our deepest questions is more profound and satisfying than any of the alternative answers. We

---

The central purpose of the Board of Home Missions is to serve the churches of our denomination in the United States and its possessions—always having regard for the principle of local freedom and responsibility—to the end that they may be strengthened in the performance of their distinctive and constitutive functions—those functions which make them in truth members of the world-wide church of Jesus Christ. Those functions are three in number: worship, witness, and that life of fellowship which Christians live with one another and which expresses itself in self-forgetful ministry to their neighbors and brethren. Whatever the church does in prosecution of its mission ought to be susceptible of interpretation as belonging to one or another of these distinctive actions of the church.

One of the oldest Congregational Christian churches in the South is that organized near Savannah, Georgia, about 1753. Four governors of Georgia and many pastors and missionaries have come from Midway

believe it because we know it is true.

The Christian movement in America will begin to go forward aggressively when more Christians are willing to speak and work for their faith as the ultimate truth-about-life, not merely as one of a number of good things which can be combined in a mixture to make a humane society.

CENTRALITY OF THE CHURCH

The *second* requirement of an offensive strategy for the Christian mission in America is that we shall understand and begin to take seriously the centrality of the church.

For a generation or more, Protestants in America—especially those of us who call ourselves liberals—have been acting as though we expected God to provide us in due season with some other agency which would be more effective in furthering the Christian cause than is the church. We have sometimes spoken as if Christianity were a set of disembodied ideals rather than a living truth to be made incarnate in the corporate life of man and witnessed to by an ongoing community. It is time for Christians to face the sobering fact that no one is going to undertake responsibility for prosecuting the Christian mission unless the church does it.

Completed in 1931 the First-Plymouth Church of Lincoln, Nebraska, beautifully fuses the modern and ancient. A tall campanile with 48 carillon bells is adjacent to this basilica-type sanctuary, both enclosed by a cloister

Our thinking on this matter has become careless and superficial when a minister can say, as one did in my hearing recently, that the church must begin to obey the word of Jesus, that "whosoever shall lose his life shall find it," and that in our day this may mean that the church and the missionary enterprise ought

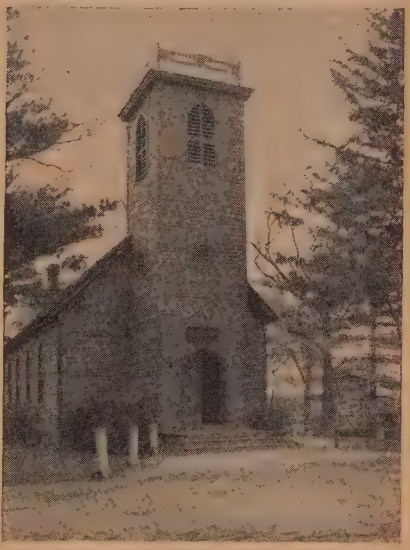
to go out of business in order that their resources may be directed to feeding the hungry and the relief of suffering. Such an interpretation implies not only a shallow understanding of the real depths of "human need" but also a wasteful and ineffective program for the expenditure of Christian devotion. We live in a world which presents an almost infinite number of "good things" to be done, but in which some things

This is the First Congregational Church of Columbus, Ohio. Illustrious among the memories of this church is that of the pastorate of Washington Gladden, pioneer and nationally known leader in social concern of the day

are more important, more fundamental, than others. In such a world, losing our life does not mean dribbling it away—exuding it in a kind of wash all over the map. We are called to lose our life, not aimlessly, but for Christ's sake and the gospel's. And the place where Christ is known and the gospel proclaimed, heard and believed, is in the Christian community, the church. This church is commissioned to extend its boundaries and impart its life to all men.

Granted that it is not easy, especially for those of us who work in it and know its weaknesses and failures —and above all know our own frailty —to believe in the church as the veritable body of Christ. Doubtless we are doing well when we are able to believe in it half the time. We believe in it on Mondays, Wednesdays and Fridays—and occasionally on Sundays. But the test question is: "In what do we believe on Tuesdays, Thursdays and Saturdays? Is there any alternative?" And we have to answer: "No, there is nothing else. Where else can we look to find the organ of Christ's activity in the world of history? It is the church or nothing."

A year after its completion in 1864 this Congregational church became known as "The Little Brown Church." Located at Nashua, Iowa, it became famous through a song which W. S. Pitts wrote to please a parishioner



Monticello College looks across to the Church of Christ, built at Godfrey in 1852. This view is richly symbolic of the New England educational ideals which were carried west to Illinois by Congregationalists in an early period

Because there is no alternative, the decision which is required of Christian people becomes easier to make. We can dedicate ourselves to work with singleness of heart and mind to the purification, the extension and upbuilding of the Christian church. To this purpose the Board of Home Missions of our Congregational Christian churches is committed.

Finally, the planning and execution of an offensive strategy for the Christian mission in America requires us to think beyond the platitudes and clichés which have so often stifled initiative and swerved us from the straight course—that America is already a "Christian" nation—that most communities are over-churched —that the chief obstacle in the way of meeting the religious needs of America is denominational competition—that the disappearance of the frontier has eliminated the need for a program of church extension.

Some of these dangerous misconceptions will be removed by a reading of the articles in this issue of *The Missionary Herald*. It will be learned that vast segments of the American population are without adequate religious ministry; that the home missionary movement has led the way in removing the evils of denominational competition; and that the passing of the geographical frontier has left us with new social and spiritual frontiers which the church must now proceed to occupy.

This larger offensive strategy cannot be carried out by individual churches working in isolation. In Congregationalism the fellowship of churches is as real and central as that sound localism which is expressed in the autonomy of the local congregation. Through this fellowship the stronger help to bear the burdens of the weaker, the more mature and well established give encouragement and help to the younger, and all unite to make known the gospel in loyalty to which their common Christian life is realized. The Board of Home Missions of our Congregational Christian churches is the organ of this inclusive fellowship at work on the national scene.

Dr. Douglass is Executive Vice-President of our Board of Home Missions.

Trinity Church was erected in the border town of Nogales, Arizona, in 1887. Since 1920 A. O. Smith has been its pastor, contributing much to this problematic area in service and applied international good will

THE CHURCH MUST GROW . . .

. . . THROUGH WISE URBAN STRATEGY

Take heed or else . . .

Stanley U. North

An analysis, recently made by Philip M. Widenhouse of the Department of City Work of the Board of Home Missions, reveals that 2,100 churches disappeared from the rolls of our Fellowship in the twenty-five year period of 1920–1944.

That this trend may be expected to continue for some time to come is indicated by the fact that of our 5,836 Congregational Christian Churches as of 1944, 1,475 had less than fifty members, 1,346 had memberships ranging from fifty to ninety-nine, making 2,821 churches with memberships less than one hundred, representing approximately one-half of the total number of our churches.

MARGINAL CHURCHES

Some of the churches lost, it is true, represented marginal churches which should never have been started in the first place, and the closing of which was sound policy. Others of them represented county seat churches which, one would assume, would have survived and served for years to come. Still others were once great churches that have contributed in large amounts to the cause of missions. These have become the victims of social change. Such are Jube Memorial of Newark, New Jersey, and Lewis Avenue of Brooklyn, New York, both of which, with the passing of the years, became strangers to their neighbors.

NEW LOCATIONS

Not all the losses have been as serious as appearances would indicate. First Church of Topeka, Kansas, First Church of Kansas City, Kansas, and Boulevard Church, Detroit, are among those that have sold their historic structures to renew their lives at new locations and in new buildings. So too, has Dr. Cadman's great Central Church of Brooklyn merged its strength with the Clinton Avenue Church to become the Cadman Church; Pilgrim Church, Brooklyn, has merged its strength with Plymouth Church to become Plymouth Church of the Pilgrims, while Tompkins Avenue Church, at one time the largest church in our Fellowship, has merged with Flatbush Church to become Flatbush-Tompkins Church.

While these mergers were desirable

and have proven to be salutary, the fact remains that Protestantism as well as Congregationalism faces a serious problem in terms of the central and inner-city churches, from which their constituencies have moved away. Other great churches in the months and years lying ahead will have to come to grips in a drastic fashion with changed conditions that threaten their lives.

The remedy in some cases will involve a change of location. In other instances there will be additional mergers. And it is to be hoped that now and again the church building will become the home of a new church of our Fellowship serving the people of a different race and culture who have moved into

When the store building in which they were meeting got too small, members of Greenfield Congregational Church purchased a government ward building and transformed it by work and sacrifice into an attractive church.

TRANSFORMATION

the neighborhood.

A fundamental consideration, however, is one of establishing new churches in new communities that have sprung up on the edges of metropolitan centers across the nation. A program along such lines in operation now will have to be curtailed

Today the congregation holds its services in a church which has an air of New England about it

almost immediately unless additional funds are made available. The Church Building Department, which in 1920 received $217,550.16 from denominational giving received $6,527.33 in 1946. The decreased receipts reflect in part a falling off of giving by the churches, but in greater part it reflects a policy of rendering immediate services as over against long-range church extension. Twenty-five new churches are now in various stages of development in new "high potential" communities. The first of these churches was started in Silver Spring, Maryland. It began its work in a school gymnasium where in two years' time it has grown to a membership of 200 and is fast maturing plans for a fine new building.

"HIGH POTENTIAL"

The first of the "high potential" churches to secure a new building is Greenfield, Dearborn, Michigan. (See the illustrations on these pages.) It began its life in a store building. Its present building, which is an architectural gem, was constructed from two hospital units moved from the Willow Run Bomber plant. One of the most recent churches at Tonawanda, New York, is holding its services in a very lovely cemetery chapel. The Colonial Church of Edina, Minnesota, the Fairlawn Church and the Church in Silver Lake, Ohio, have all begun operations in school houses. The Sierra Arden Church, Sacramento, is holding its very successful Sunday School in a number of homes. The church at Manhasset, New York, began in a woman's club and later moved to a country club property which was purchased to provide the essential additional facilities. Encanto Park, Phoenix, Arizona, has made use of a large home which has sufficient ground space to care for the ultimate

church to be constructed. The church at Magnolia Bluffs, Seattle, began its work in the rumpus room of the parsonage, and is now in process of building the first unit of its new and lovely church.

THE PROGRAM

This program envisages: the employment of seasoned leadership, resident in the neighborhood to be served, housed in a parsonage that is suitable from the viewpoint of arrangement, space and general character; a $5,000 initial budget provided jointly by the Board of Home Missions and the State Conference (or the Association or City Union) which will make possible a salary and program allowance with adequacy rather than with economy. It is expected that these churches will move rapidly to self-support and to strength. It is estimated that the cost to the Board of Home Missions for the present program, limited to twenty-five churches, will be approximately $1,527,625. The cost will be spread out over the next eight years. It is a program that represents not just the building of new churches but, what is more important, the guarantee that resources will be available in the years to come to make possible our witness at home and abroad.

Dr. North is Director of the City Work Department of the Church Extension Division of the Board of Home Missions.

The pastor, Myron R. Bunnell (in the pulpit), dedicated the church on Sunday, October 27, 1946

"Temples still undone"

Harry Thomas Stock

"We would be building temples still undone" is the theme song of the United Christian Youth Movement. The church in the modern world is clearly not a perfect instrument of God's will. The church will always be in the process of being built and rebuilt. We erect a house of worship and it stands for generations, requiring only occasional repair and modification. But the church itself, the fellowship of Christian disciples, is always in process of being built.

NEW LIFE

Each year children are born; other children become old enough to go to church school; other boys and girls become adolescents; young men and women establish new homes. The church begins afresh, like the public school, with each new group of children. It follows what it did last year with instruction and activities which enable children and young people to meet the new crises and responsibilities of life.

But the work of the church differs from that of the public school in important respects. It is engaged in more than instruction. Its purpose is nothing less than that of helping people so to know God and love God that their entire lives will be spent in his service. It is concerned with incorporating them into the fellowship of the Christian church which must have a leavening influence upon all of society. Moreover, the educational task of the church is not limited to the first third of the span of normal life, but it must continue throughout all of the years of adulthood and take place in the home as in the church building.

The Board of Home Missions, through its Division of Christian Education, is the partner of pastors, parents and church school workers in this primary and difficult task. During the coming year its building efforts will be centered at certain crucial points.

CHURCH SCHOOLS

1. The General Council, at its Grinnell meeting, called upon the churches to enroll at least 100,000 more persons in their church schools. This represents an increase of twenty per cent for every church—not an unreasonable expectation when we remember that the church exists to evangelize and that fifty per cent of our population receives no religious in-

Many churches of our Fellowship are now providing more adequate and modern facilities for religious education with literature tables, well-stocked libraries, worship centers—and even cribs for the children of the nursery

struction under institutional auspices.

In 1945, for the first time in years, the curve of church school enrollment moved slightly upward. We can grow, we should grow, by enrolling every child upon the church nursery roll, by reaching more boys and girls of school age, by building up strong classes or groups of young adults, and by engaging thousands of adults in systematic Bible study at home.

PILGRIM FELLOWSHIP

2. The Pilgrim Fellowship has entered upon a period of vigorous building. Many high school and college young people offer themselves for summer service to churches and to communities. More of our best young people are dedicating their lives to the Christian ministry. The awakened sense of stewardship is revealed in their determination to raise $200,000 for the world-wide work of our churches. In June they will have a unique new instrument for their building efforts, a sprightly successor to the *Pilgrim Highroad*.

STUDENT MINISTRY

3. Just as the church followed its men and women into the service with a Christian ministry, so we are now supplying such a ministry to the multitudes of students who crowd the campuses of the colleges and universities. Sixteen colleges of Congregational or Christian origin have associated themselves with our denomination with the purpose of providing an adequate and distinctive type of Christian education to their students. If the church of tomorrow is to have intelligent, prophetic lay and ministerial leadership, we must build that church today on the campuses of the nation, just as we have been trying to build it in our local churches.

NEW CURRICULUM

4. A new curriculum for our church schools will be ready for use in September. The Pilgrim Series is a curriculum of the church, devoted to the concerns of the church. It represents a wholly new departure in curriculum building. It conserves all of the values of the graded courses, but so organizes the work of all grades that the unity of the entire school is maintained and sharpened. The Pilgrim Series, moreover, includes one of the most neglected groups in our churches—the people who were once enrolled in the home department.

HOME DEPARTMENT

5. Too long we have said that we must center our energy upon the young. Middle aged and older adults need the wisdom and power of religion as much as anyone.

Thousands of men and women should engage in systematic Bible study even though they cannot attend church school. *The Pilgrim Home* is the means by which the home department may be rebuilt. The Uniform Lessons, included in this quarterly, are excellent for adults and they are treated in terms of the pressing needs of persons and society. The articles in this publication will help to give persons remote from church a new sense of purpose and of belonging.

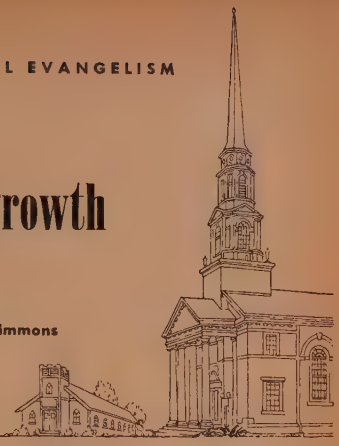
FOREVER BUILDING

We must be forever building, at home and at church and on the campus. Christian education is a means of evangelism, of missionary outreach, and of developing a sense of social responsibility.

And it is to this general purpose that the Division of Christian Education of the Board of Home Missions is committed. Expressed in another way, its purpose is to help persons of all ages to become intelligent, active, devoted members of our churches and to express their Christian faith in all of the relationships of life. In view of this purpose, your Division of Christian Education is a servant of all of our churches and our Fellowship in the field of Christian nurture and service. Its work is educational—and evangelistic and missionary in its nature, "aiding in the nurture and maintenance of the general Christian culture which, however tenuous it may sometimes seem to be, is the cement which holds together our Western society."

Dr. Stock is General Secretary of our Christian Education Division of the Board of Home Missions

No roots — no growth



Wofford C. Timmons

Our entire Protestant Fellowship, which is the church as we know it, is thoroughly aroused to the need for evangelism. Pronouncements and programs are coming from everywhere, as if simultaneously the whole Christian world were being rudely awakened to the utter futility of any secular means. From the Federal Council of the Churches of Christ in America, from every one of the denominational headquarters, from the British Isles and Dominions, and now from the broken churches in Europe, these calls for a vital and comprehensive evangelism are sounding. Even now, as these lines are being written, the World Council of Churches in Geneva is holding a conference on evangelism to plan a scope of effort equal to the world-wide need.

CHRISTIAN RENEWAL

But while the church plans an evangelistic outreach, it also senses its own inner condition as requiring Christian renewal in order to be strong enough for its task. The pronouncement from Scotland, by authority of the General Assembly of the Church of that historic Protestant stronghold, declares the church to be a field for evangelism as well as a force for evangelism—which is the same as confessing that any hope for Christian revival must also, if not first, revive the church itself! In all of our own area conferences on evangelism, held across the country, where a thousand of our ministers and laymen have met in unhurried sessions to hear what this call to evangelism may be, the emphasis has been again and again on strengthening the spiritual experience of the church itself.

THE TIME IS NOW

The reason for this is not far to find, because the church is startled and, at times, staggered as it faces the task before it, and that it alone can do. If ever the church were compelled to re-examine its faith, to reconsider the quality of its life and reaffirm its gospel and its mission, that time is now. One of the most wholesome spiritual signs is that the church is honest enough to confess its share in the whole world predicament; it bows before God with contrite heart for acquiescing in false human dependence, and for whatever failure of Christian faith and action has caused the present human breakdown in individual and national

Evangelism is the God-given task of the church. This is inherent in the nature of the church as the body of Christ created by God to continue in the world the work which Jesus Christ began in his life and teaching, and consummated by his death and resurrection. This conception of the church as the missionary to the world is given in the New Testament. The church's evangelism is the expression of its loving devotion to Christ, and of the insight given to it by the Holy Spirit that Christ is the divine answer to the needs of men. Through the whole of its life and activities it is the essential characteristic of the church that it reveals its knowledge of the redemptive love of the God and Father of our Lord Jesus Christ.

—The Madras Conference

character. The church, then, is becoming aware of the first principle of its own evangel: whenever and wherever such humble confession is made, the return of spiritual power is assured and the revival begins!

AN ADEQUATE CHURCH

Assuming that the world will not look to a feeble, faltering church for any kind of leadership, it becomes the concern of those who care about what is happening in this earth that there be a church actually adequate to the purpose of God for the whole redemption of man! The world in general is not disposed to enter into theological quibbles about the origin and nature of the church; indeed, the common man takes the church, as he does everything else, at face value. The damaging testimony of the world regarding the church is that the average person does not think it matters one way or the other, and that which bothers thoughtful persons about the church is its lack of power—not its history or its forms, but its futility. And even certain ones within the church have withheld their ardent loyalty; they have either never understood the redeeming mission of the church or have been disillusioned as to its relevancy. When the world sees a church that is able to demonstrate in its own life the gospel it preaches, then it is reasonable to expect the world to respond to such a church, not alone because human nature tends to follow what it trusts but because of the efficacy of the eternal truth set forth in transformed lives.

A NEW DAY

But can we not see and say that the Christian Fellowship has come to a new day? At least there is a new confrontation of opportunity which lifts the church out of mere routine into the saving role our Christ meant it to be. The awakening by the world's cry is of such serious intent and urgency that complacency is impossible and the faith and compassion of the Christian community are drawn into dimensions as deep as human need and as wide as the mercy of God.

A renewed, strengthened church is

our first challenge; it is the only kind God can use or men will follow: a church that is confident of its Gospel, deeply rooted in both its eternal, divine truth and its spirit of universal, human fellowship.

DEEPER ROOTS

This is the genesis and outreach of the new evangelism for this our day; a call first of all to the Christian Fellowship to send its roots deeper into the soil of Christian truth and faith, out of which grow extended limbs and branches laden with fruit for the blessing of our own and all the nations.

Dr. Timmons is Executive of our Commission on Evangelism and Devotional Life.

Better buildings . . . . . better churches

William Kincaid Newman

More church building is needed now than at any time in the history of Protestantism. Our brothers throughout the world must rebuild the churches destroyed by war. We in America must establish the church in a nation turned upside down by social and economic change. Florida and the West coast have had a tremendous influx of population. Great areas are unserved by Christian churches. Our denomination and other denominations working in close coöperation in accordance with comity principle must move in to serve these areas. Around our large cities and war industrial centers, hundreds of new suburban communities have developed.

In many of these new areas, folk are trying to make bricks without straw. They are organizing churches and church schools—worshiping in basements, stores, schools and private dwellings. To do the job right, they must have adequate church buildings. This will cost literally millions of dollars. Most of the needed funds will be raised by the local church people, but they cannot do it all. Costs have risen beyond the direct prophecies. The new churches must have substantial help.

Eugene Lyman Warner, minister of the Church of the Pilgrims of North Hollywood, California, writes, "We are a small group which has accepted the mandate to build a church and propagate a congregation in one of the most rapidly growing regions of Los Angeles County. For lack of housing, we are worshiping in a commercial building outside the limits of our allocation. There are calls which cannot be answered for sheer lack of facilities for such service. Too often, the coöperation which is so necessary awaits the material evidence that we are a going concern with adequate and appropriate equipment in which to do the community service for which we are intended." This church was founded under the leadership of Superintendent Nelson O. Dreier of the Southern California Conference. The members are mostly young people buying their own

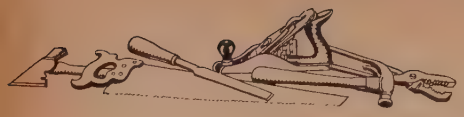
Our Church Building Society is proud of these examples of its coöperation with churches

homes. They will do their part in raising funds for a new building, but they cannot carry the entire load.

A CHURCH REBUILDS

Plymouth Church of Belmont, Massachusetts, burned in 1940. Full insurance was collected but the old building was a type which had become seriously inadequate. Under the leadership of the pastor, John P. Fitzsimmons, and of President Ralph M. Timberlake of the Massachusetts Conference, the church purchased a site in a new unchurched area of Belmont and proceeded to raise funds and to have plans drawn for a new building. Then came war restrictions on construction. Mr. Fitzsimmons went into the chaplaincy but the church carried on raising funds and kept its spirits high.

In 1946 Mr. Fitzsimmons returned from the chaplaincy, and with the aid of a larger than usual appropriation from the Church Building Department, construction was begun. In spite of careful planning the cost was more than expected and plans had to be curtailed. It was necessary to go back to people who had already



given up to what they thought was their capacity and raise additional funds in order to complete the building. When the church held its first service in the new building on Christmas Eve its members had earned a hearty "well done" from the denomination. Notwithstanding the heavy financial burdens of the new building the church kept up a fine record of benevolence giving throughout the period.

Industrial strife and labor warfare have characterized the area in South Chicago in which our United Church is ministering. The church is a joint Congregational-Presbyterian proposition under the leadership of Paul J. Folino. The building burned in 1944. It is essential that the congregation be rehoused as soon as possible, and appropriations for this purpose have been made by the Presbyterian Board, the Chicago Congregational Union and our Church Building Department.

Other hundreds of churches have plants that are ugly and obsolescent. Church building is said to be the symbol of the faith of its members. If one takes a bird's eye look at Protestant church architecture, he finds it dominated by Cherokee Gothic, the Akron plan and Stucco Renaissance. Church members are aware of this. They want to make their churches beautiful. They want to adapt them to the needs of changed communities. They want to provide properly for religious education—to bring the kindergarten out of the cellar into the bright sunny rooms. We must not fail them.

The Church Building Department of the Board of Home Missions is helping in all these various situations to the limit of its resources, but these are almost exhausted. Unless all the churches of our Fellowship

and individuals in the churches come forward now to assist, the battle will be lost. This is the crucial hour. If your church is indebted to the Church Building Society, please repay the obligation in advance of maturity. Give through the apportionment, through bequests, and through conditional gifts.

The Church Building Department of your Board of Home Missions stands ready today with counsel and advice for all Congregational Christian churches with building problems. It will help where and when it can with financial aid.

Mr. Newman is Church Building Secretary for the Church Extension Division of our Board of Home Missions.

THE CHURCH MUST GROW . . .

. . . THROUGH MUTUAL UNDERSTANDING

Many peoples — one church

Galen R. Weaver

One of the most haunting phrases of recent decades, for Christians at any rate, came out of the Oxford 1937 World Conference on "Life and Work." It is—"Let the church be the church!"

INCLUSIVENESS

One aspect of that prophetic summons lies in the realm of the races of mankind. It says to our segregated and exclusive churches—"Come, be the church of Christ as regards its true inclusiveness." We Congregational Christians, following the resolution on race at Grinnell, are not going out, as by some human *tour de force*, to overcome the sterility that results from prejudice and the impoverishment that penalizes us because of respectable customs that separate us from our brothers of a different skin color. But what we are doing is to reassert the New Testament, the Pauline conception of the church. To Paul the church was not a social club enrolling a group of privileged, congenial people all from the same social set like a fraternity or lodge or country club. The church is "a colony of heaven" (in heaven there is no segregation), the body of Christ (his hands, his feet, his loving heart, all pervaded by the Christ spirit), a worshiping fellowship of those called out from pagan worldliness to a life of righteousness and mutual love, a precinct of the Kingdom of God (a foretaste, a demonstration, of God's will on earth as it is in heaven).

EXCLUSIVENESS

At a conference of church leaders a few years ago, one of the most able and distinguished of the Negro Christians of our time, said: "When we talk about the church offering its hospitality to all people regardless of race, the answer many make is, 'But the Protestant church is a social group. We not only worship together but we have social occasions such as meals, parties, camps and the like.' Well, let us make up our minds about the nature of the church."

This remark by a devout and thoughtful Christian, confronted by discrimination at the very gates of the religious institution, confronts us with our dilemma and our opportunity. We shall probably do little about changing the situation unless we keep everlastingly before ourselves the spiritual contradiction at the heart of our class-conscious and

race-conscious churches. Neither a secular appeal nor a secular remedy will suffice. Repentance and amendment of life are demanded of us so long as we are acquiescent in a segregated church and a segregated society.

WILL TO CHANGE

But since man is part soul and part body, or an embodied soul, and thus entangled with all the various evil habits and customs of our age and country, we must bring about both a conviction of sin and a will to change one's attitudes and practices on the one hand and, on the other, we need to offer counsel as to *how* better relations can be brought about.

TWO-FOLD PROGRAM

This is the two-fold aspect of the program of our national Committee on Church and Race—it is, *first*, to hold before our people the conception of the church as a true brotherhood which rises above superficial differences like color, race, economic status, that realizes our unity as disciples of the Christ, and embraces all men and women because they are equally children of one God. Only as the churches become the church in this sense of loyalty to the all inclusive spirit of Jesus that was one of the chief glories of the New Testament community, can we expect to see a revival of spiritual and ethical power in our churches. Then the Church will no longer be neglected because it will no longer be negligible. But, *second*, we have the responsibility of helping our people find ways and means to bridge the tragic chasms in our modern American society—yes, and in the life of our churches. It is important to discover how we can move out of the segregated way of life we so largely follow towards the richer associated life which both Christianity and its offspring, democracy, demand.

Fear, timidity and the harsh pressures of the pagan world conspire to make the transition difficult. In some areas these difficulties seem well-nigh insuperable. In such places the pace will be slower, the going harder, the costs greater. But men and women of Christian good will are under obligation to move both courageously and wisely, risking no more than is necessary but not hesitating even to lose the life of an institution if that be necessary to gain the true church.

Can it be that the church of Christ shall be found less Christian than certain other movements and institutions we call secular?

CONGREGATIONAL CHRISTIAN CHURCHES OF NON-ANGLO-SAXON BACKGROUND

GROUP	CHURCHES	MEMBERS	BENEVOLENCES		PROPERTY
			Apportionment	Other Gifts	
Armenian	20	2,507	$1,318	$12,112	$603,000
Assyrian	1	283	104	35	75,000
Chinese	3	426	232	22	16,680
Czecho-Slovakian	10	898	1,235	534	137,450
Danish	2	239	19	598	74,000
Finnish	36	1,558	936	2,615	280,990
French	2	191	83	356	14,000
German	196	27,633	47,449	58,194	2,029,900
Indian	31	1,187	161	5	62,550
Italian	5	498	240	75	119,000
Japanese[1]	14	1,730	266	52	260,175
Mexican	8	477	395	238	62,200
Negro	259	29,220	9,639	4,585	2,611,526
Norwegian	7	774	197	2,813	203,000
Scandinavian[2]	4	306	364	1,142	106,200
Swedish	52	4,345	1,786	8,754	1,087,354
Welsh	27	2,424	1,422	935	332,900
TOTALS	677	74,696	$65,846	$93,065	$8,075,925

[1]1941 Statistics. [2]Mixed.

In Chicago, a neighborhood church has taken on new vitality and power through reaching out to neighbors of a minority group. What was only partially alive became vivid with meaning and spiritual vigor. "The relevance of Christian truth for living" became clear as this church pressed out "into new areas of unmet need." There are unsuspected and untapped potencies in the local units of the church of Christ whenever its ministry and members begin to let the church be the church, by letting God's outreaching love for all his children flow through Christ's body into the stream of the world's life.

Dr. Weaver is Director of the Committee on Church and Race.

Some 300 Congregational Christian churches have members of varied racial or national stock

From the soil springeth . . .

Thomas Alfred Tripp

It is well-known that the church draws all things unto herself for use in serving humanity. She uses all the sciences. Not only the "Queen of Sciences," theology, but every discipline or area of learning and knowledge which deals with humane affairs has been made a tool of religion. Education has become of great service in the work of the church through religious education. Psychology provides the basis of pastoral counseling. Literary criticism conditions biblical scholarship. History, political science and economics serve Christian ethics. Sociology serves religion.

THE RURAL CHURCH

The use of the rural designation for churches is a sociological consideration and represents the application of sociology. It is well-recognized that the church as a social institution reflects its community and cultural environments. Just as the urban church is a mirror of the city, the rural church is a reflection of farm and village culture. The problem is, can the rural church—which is, by nature, enmeshed in the materialistic culture of town and country neighborhoods—be sufficiently self-analytical, socially pertinent and theologically vigorous so that it will not only reflect its surrounding culture, but challenge its community with a Christian dynamic?

AN ADEQUATE POLICY

The importance of developing an adequate rural church policy is at least two-fold. *First*, it is necessary for rural people if they are to have effective religious services. At present, many farmers and village people have no church that they recognize as their own or which claims them in any parish. Country churches, for instance, are closed because an enlarging business zone and other factors have made a new enlarged community. This enlargement works satisfactorily as far as economic, educational, recreational and other purposes are concerned. But the church frequently lags in enlisting and serving the farmers beyond the end of the sidewalks or village limits. Even where the outlying church is not closed, too frequently the rural church does such a poor job that the rural citizen is underprivileged religiously. So a sound rural church program is needed for the rural church people themselves.

Rural churches of our denomination represent varied styles as illustrated on these pages

THE CITY'S STAKE

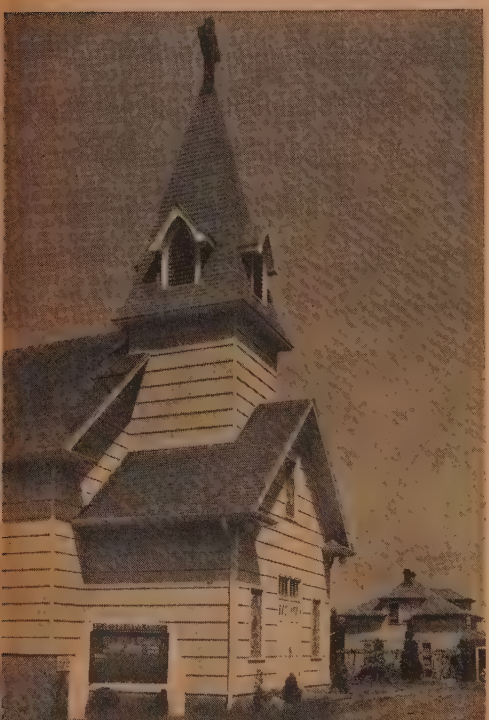
Second, the city church has a stake in the rural church. The relatively higher birth rates on farms and in villages creates a "surplus" population in rural areas—surplus to rural labor—force needs, that is. They migrate to the cities by necessity. Furthermore, the increased efficiency of agricultural production, due to the use of continuously improved farm machinery, farm management, animal-breeding, plant-breeding and other factors, requires progressively less laborers on the farm.

Consequently, there is still more reason for migration to the cities. The urban church does or should receive these rural migrants, many of whom reach the city at their most productive years, both economically and professionally. They frequently are among the business and professional leaders of the city. They become the class of people whom typical Congregational Christian churches seek. The probability of enlistment of these former rural citizens in our city churches depends, in part, upon their previous religious training in country and village churches. It follows, then, that for the sake of the urban church an adequate rural policy is needed.

RURAL PROJECTS

Some special rural interests of our Board of Home Missions are being maintained by the Town and Country Department. The Ministry to Farm Labor Project in the Delmo Housing Communities of Southeast Missouri is one example. (See *The Missionary Herald*, November, 1946.) It has

been increased recently by the addition of another worker, Arthur Churchill, recently of Chicago University, to work with David S. Burgess, who has been working with the Board since 1944 in rural areas. This project seeks to be useful to a large group of dispossessed cotton sharecroppers who were forced to descend to the status of low-income farm laborers in the depression years. The Board workers with these people are cultivating the spiritual and community interests of the Delmo citizens. As a by-product the churches will eventually learn something about working with laborers.



DEERING PROGRAM

Deering Community Center Rural Project is in its second year under the leadership of Charles E. Reidt. Here the local people and the director

are working out their own rural community program. The Deering Community Center also includes a conference grounds which provides a meeting place for numerous schools and conferences each summer and throughout the year. Deering Community Center is demonstrating the church's approach to community problems.

The Evarts, Kentucky, Church is a rural parish in the midst of John L. Lewis' coal miners in Harlan County. Our pastor, Howard L. Huntzicker, knows and serves the miners and their neighbors. Mr. Huntzicker came out of theological school with an interest in laborers. Two years ago he went to the heart of the soft coal country in Evarts, a mission church that, under his leadership, has just notified the Board of Home Missions that it can dispense with its missionary aid. They wrote, "It will doubtless mean that this money will be available to some other needy church." What is more significant,

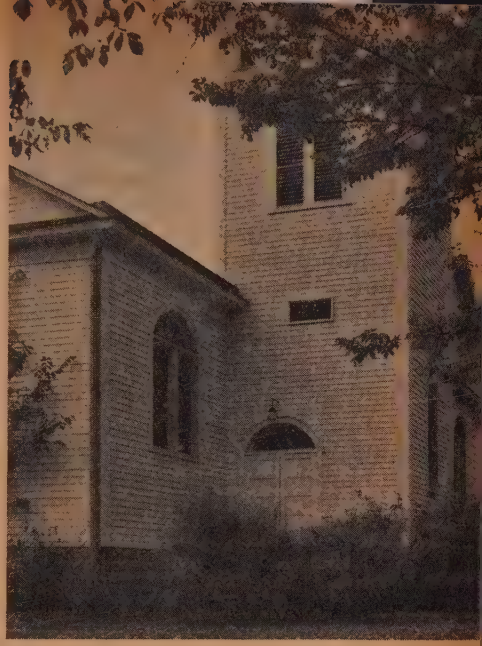
this church has a program and a good relationship to a community which suffers most violently, from time to time, through catastrophic labor disturbances.

RURAL PARISHES

Field work and counsel for rural parishes and for the State Conferences has been and is always the principal interest of the rural program of the Board of Home Missions.

The special projects named above are merely illustrative of certain emphases which supplement the regular on-going rural parish work. There are about four thousand rural churches in our fellowship. One-third of all our churches are strong village churches and another third are in farming communities, most of them rendering a most useful service. Most of the work of these rural parishes is, of course, done by their ministers and faithful laymen. The work of the Board of Home Missions is to come to their assistance with counsel and other resources according to local needs. Building the rural church means helping it build itself.

Dr. Tripp is Secretary of the Town and Country Department of our Board of Home Missions.



The lengthened shadow of a man

Alexander M. Meikle

Building a church is much more than gathering people into a congregation and then erecting a building in which to meet. The total process includes the uniting of individuals into a unit kindled by the purpose and passion of Jesus Christ. This makes a church.

A striking example of such a church-in-the-building is to be found in our Bushnell Congregational Church of Detroit, whose minister is Roger Eddy Treat.

A casual reporter, a compiler of yearbooks, a dealer in climbing statistics, would probably tell this church's story after this fashion: 100 members composed Bushnell Church when, a few weeks after its organization, the present minister was called in 1926. The only meeting place was the small portable building shown in the circle at the top of page 33. Today, even with a new and beautiful sanctuary, the membership of 1500 overflows the space. Duplicate Sunday morning services are held—on Easter Sunday and for the Candlelight Service four of them. Sixteen hundred and seventy-five members have been received by the minister, in the past decade 100 every year. Without a parish house yet, a Church School of 1,121 meets regularly. There are 696 in the youth organizations, 111 in the Child Study Club, 162 in the Mr. and Mrs. Club—in fact twenty-eight organizations hold weekday meetings in the church or parish.

But to tell the story that way would be to miss the point. Many sanctuaries have been built. Organizations have been multiplied and numbers increased in more parishes than we could count. The building going on at Bushnell is something far more than that. It requires hard work, but it is not all made with hands. Fellowship is in the making, and faith, and finer living. The Great Builder is at work here. A good human builder is essential, too, for such a task. In any program of church building the minister is the key factor. "Humanly speaking," Charles E. Jefferson once wrote, "everything depends upon the minister. Music cannot build a church, nor the Bible, nor the sacraments, nor pulpit discourses. Worship dies unless it is kept alive by a living man. Out of the personality of the preacher flow the refreshing streams."

The phenomenal growth of this church in twenty years has been due

A striking contrast between the old and the new—Bushnell Congregational Church, Detroit

to a number of factors. But the major factor has been the minister! "This man has something which we need and must have," men and women have testified—over and over again.

What they want can be described by what they are getting. "Teach us to pray," they must have asked, as did the first disciples of all, for if you enter the sanctuary on a Sunday morning, you will become one—not of a chatting, curious crowd before the service begins, but of an eager, silent, expectant group of worshipers, their faces set toward no other purpose than experiencing the presence of God. "Teach us about the church, and what the Christian religion really means," they must have requested, for they are all busy learning, persons of every age—in classes and forums and lectures and study groups and work conferences. They know more about the Christian message than they knew five years ago, or even last year. They care more. And they must have said, too, "Teach us to make our church a force for good," for the ministry of pastor and people at Bushnell is not merely to themselves. Many an unshepherded family is counselled and comforted in time of trouble. Many unchurched boys and girls are gathered into the friendly, learning, singly, working group in the Church School. This church's gifts to the mission program of our Fellowship pass way beyond the amount marked "average."

As the new church edifice was erected,

as plans were perfected for the building of a new parish house as soon as permission of the C.P.A. could be secured, a program of learning was developed, too, and of service and of worship and of fellowship.

Dr. Treat's vision, faithful pastoral service, all total up to a workman who "needeth not to be ashamed." He has built upon people's hunger for a bread that satisfies; he has organized on the pattern of his people's perplexities and deep interests. His people come to church for something—and get it.

No doctor of physical bodies is more in demand twenty-four hours of every day than this physician of souls. Such builders are in great demand in the Kingdom.

Mr. Meikle is Superintendent of the Congregational Association of Detroit.

Roger Eddy Treat, minister of our Bushnell Congregational Church of Detroit, Michigan

Together for success

Ross W. Sanderson

A century ago, when both home and foreign missions were new, their task was to establish the church on some far frontier, beyond the mountains, across the rivers, or overseas. This task was so well done that even when the G I landed in the South Pacific he "found the church there." At home, the tendency was to overdo the matter, due to the widespread hope that every new settlement would become a metropolis.

COMPETITION

The present Congregational pastor in one Iowa hamlet had to candidate not only in his own church, but in the Baptist as well—at an evening service; and the Methodists were there too. Earlier, the young people of all three churches had met, as they regularly do, in the entertaining church. Each pastor now has to suit all three churches, including their united young people. Asked what might happen at the end of a generation of this sort of thing, our pastor, not seemingly worried about the consequences, smiled and said, "What ought to have happened long ago."

By ceasing to subsidize unwise competition, by the method of give and take where possible, by federation where feasible, and by coöperative effort without for the moment disturbing denominational ties, thousands of churches in overchurched villages and hamlets are now actually beginning the long process of rechurching America.

We can no longer afford to waste leadership in competition, when there remain two distinctly missionary types of field which require subsidy for longer or shorter periods, if they are ever to attain a worthy vigor. One of these is the sparsely settled plains and mountain country, or even certain rural neighborhoods not far from great cities, where people live so far apart that the circuit rider who drives a radius of only fifty miles has a relatively compact parish. As far ahead as anybody can see, good churching for such areas is going to be a responsibility that should be shared fairly by resourceful leaders backed by coöperating denominations. Another type of field is the war-born industrial area. Such neighborhoods are now densely settled, but nobody knows for how long. Much housing supposedly temporary has quite surprisingly persisted, because its inhabitants have had

nowhere else to go. Budgets, denominational and interdenominational, national and local, had come to an end; but the people stayed. So the whole field had to be re-thought, sometimes in terms of G I student families where factory workers had lived before.

WILLOW RUN PROJECT

One outstanding example of cooperative effort is the interdenominational and interracial ministry to approximately 1,300 families living at the Federal Housing Project, Willow Run Village, Michigan.

The Village was constructed originally as a temporary war housing project to house war workers employed in near-by industries. But because of the housing shortage the Village is fully occupied today.

In view of this postwar use of Willow Run Village, the clergy of Ann Arbor, Ypsilanti and vicinity—realizing that the responsibility of ministering to the entire Village was too great for any single denomination—secured the interest and the support of six Protestant denominations, including our Congregational Christian Fellowship, in an intensive social and spiritual program for the people of the Village.

A budget of $5,250 for the first year was subscribed and a director engaged—the Reverend J. Edgar Edwards, a Congregational Christian minister. And according to all reports, this interdenominational and interracial ministry at Willow Run Village is a magnificent success—six denominations working coöperatively and presenting a united front.

ALLOCATIONS

Wherever there is a new suburban development, likely to be rewarding to any denomination that can serve it adequately, desirable sites are now coöperatively allocated to responsible bodies, including the small denominations which could easily be overlooked. It is now good denomina-

This building—the Buffalo Council of Churches—represents Protestantism working together

tional manners and sound Kingdom sense for civic minded church leaders to plan ahead as brotherly engineers, intent on building better communities for tomorrow. If the churches have a chance to acquire strength, the church as a whole will be strengthened. Everybody sees this as regards new fields; the re-deploying of forces in overchurched areas is more difficult, but just as imperative.

ORGANIZED COUNCILS

Does Middletown or Jonesville need leadership education, released time instruction, vacation church schools, visitation evangelism, liaison service between the churches and the social agencies, a council of church women, a Christian youth council, a story tellers' guild, a religious drama league, an adequate local radio ministry, worthy visitation in hospitals and other institutions, a united church canvass, a Protestant headquarters, a public relations policy that will mobilize the moral courage and civic influence of all the churches? The answer is that well up toward a thousand Middletowns and Jonesvilles have now organized councils of churches for just such purposes as these. Loyal to their denominations, but doing things together in their home towns, the churches are building strong the local foundations of the Church Universal. The same is increasingly true at the state level, and the new National Council of

Below, Community Building in which the chapel is located. Right, Mr. Edwards speaking from the chapel pulpit

Churches of Christ in America will soon unite the coöperative work of scores of denominations. In this entire ecumenical movement, from the grassroots to the World Council, now so significant an international force, Congregationalism has contributed its full quota of leadership.

What can be best done alone, the churches continue to do separately, but the area of things that can be better done together widens. By combining "action in the field of agreement with study in the field of difference," divergent types of Christians increasingly coöperate to make strong the *One Church* to which all of them have given a common allegiance.

Dr. Sanderson is Director of Field Research for the Church Extension Division of our Board of Home Missions.

Upper right, West Lodge serves as a recreational center for single students. Right, library of West Lodge

Two Missions Council Study Tours are scheduled for this Spring. Here is another opportunity for the ministers and lay members of our Congregational Christian churches to visit the schools and churches in our Southeastern states which are supported by missionary giving.

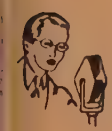
The tours are made by automobile. Cars move independently from one place to another. Each passenger contributes one cent per mile to the driver of the car in which he rides.

One motor tour leaves Boston April 7, returning April 22. Estimated cost per person is $75. Among the schools to be visited are—Howard University, Elon College, Lincoln Academy, Piedmont College, Talladega College, Pleasant Hill Academy, and Berea College. Stops will be made in Washington, D. C., Bricks, N. C., Greensboro, N. C., Atlanta, Ga., Crossville, Tenn., in addition to the above.

For detailed information, write to the Reverend James E. Walter, 14 Beacon Street, Boston 8, Mass.

A second motor tour will leave Chicago April 22 for the same area. For detailed information, write to the Reverend Howell D. Davies, 19 South La Salle Street, Chicago, Ill.

"Never before have home missions been so real to me," writes one member of a recent Study Tour. "Never before have I realized what opportunities are provided by our churches for the Southland! Of course, I had always believed in missions. But seeing is believing. Since I took the Study Tour with a congenial group of fellow ministers and laymen, missions have meant something alive and exciting. South of the Mason-Dixon line was everything I had read and pictured. My experience was one of the most valuable of my life. Don't miss the 1947 Missions Council Study Tour."



*W*E have dedicated ourselves to work with heart and strength for the upbuilding and purification of the Church of Christ. To the furtherance of this purpose in America your Board of Home Missions is committed."

What Is the Board of Home Missions?

"The design of the American Home Missionary Society is to promote the religious benefit of a great and growing nation."

So stated the first issue of *The Home Missionary* in May, 1828, two years after the founding in New York of the American Home Missionary Society. Our Congregational Education Society had already been at work in Massachusetts for ten years.

Organized at the time the westward movement of population was beginning, the field workers and church builders of the Society followed the expanding frontiers. In 1845 there were 680 missionaries in fields extending to the Rocky Mountains.

Within the next decade the American Congregational Association, forerunner of our Church Building Society, was founded. By 1882 "there was not a western state or territory in which Congregationalism was not represented."

Born of a dramatic social situation, the American Missionary Association was formed in 1846 from four earlier bodies dedicated to the welfare of the slaves.

In 1885 the Board of Ministerial Relief was formed. The American Home Missionary Society became the Congregational Home Missionary Society in 1893.

And in 1936 the General Council recommended that the work of the seven boards be coördinated under a new corporation to be known as our Board of Home Missions. Through a decade of growing service, the wisdom of this coördination has been fully demonstrated.

Serving our Congregational Christian churches of the United States, the Board of Home Missions is pledged to a strategic program of Christian service in the conviction that it is the desire of our Fellowship that its central purpose shall be the strengthening and the upbuilding of our churches in America.

★ TO PROMOTE THE RELIGIOUS BENEFIT OF A GREAT AND GROWING NATION

DIVISION OF CHRISTIAN EDUCATION

Literature for our church schools
Summer conferences and work camps
Developing adult church leadership
Vocational guidance for our youth
Ministry for our college campuses
Ministry to the unreached peoples

CHURCH EXTENSION DIVISION

General Work

English-speaking church guidance
A ministry to detained immigrants
Student Summer Service programs
Assists foreign-language churches
Aid to our agricultural migrants
Friendly Service to our churches

Town and Country Department

Rural church surveys and analyses
Church development for the Indians
Program aids for the rural church
Local community betterment programs

City Work Department

Urban church surveys and analyses
Overall urban church strategies

Church Building Department

Fiscal year ending May 31, 1946

Building loans	$196,659.00
Building grants	$74,283.00
Parsonage loans	$89,076.04

PILGRIM PRESS DIVISION

Magazines for adult, youth, child
New material for visual education
Hymnals and devotional materials
Children's church school material

MINISTERIAL RELIEF DIVISION

1946

Regular Grants	$109,576.42

DEPARTMENT OF FIELD RESEARCH

Research in the area of church trends
Technical studies of strategy in areas

THE RADIO COMMITTEE

Training in the technique of radio
Advice to local program sponsors

THE A.M.A. DIVISION

Elementary schools for the Negroes
Negro colleges with the "A" rating
Common Ground interracial programs
High school coöperative centers
Community centers for isolated areas
College departments of religion
Mission churches in Puerto Rico
Hospitals, health centers, clinics

YOUR HELP IS NEEDED IN . . .

Strengthening our churches in the performance of their major duties—worship, Christian fellowship and witness

Laying the spiritual foundations of our future with Christian education in our secondary schools, colleges, seminaries

Aiding churches and serving youth by providing programs and materials and developing new, well-trained leadership

Acting as servants of the churches, supplying literature, guidance and encouragement for all workers and teachers

Bringing scientific understanding and Christian goodwill to bear on our racial and minority problems in tension areas

Establishing new work, in consultation with other Fellowships, and with interdenominational agencies through comity

Providing, through Friendly Service, parsonage supplies, materials for missionaries and institutions throughout America

Fostering the redemption of rural society through churches, pastoral clinics, varied field services, interpretation of rural life

Assisting churches in relocating, planning mergers, re-orientating, in changing neighborhoods and new communities

Easing the financial burdens and problems of our retired ministers and also helping their dependents and widows

THIS IS WHAT YOU CAN DO . . .

Contribute generously and sacrificially to the benevolences of your local church. The Board of Home Missions shares in your Every Member Canvass benevolence pledge.

Make an individual gift to the Board by sending an extra check to Wm. F. Frazier, Treasurer, 287 Fourth Ave., New York 10, N. Y.

HOMELAND HIGHLIGHTS

BY IONE CATTON

ONE CLEAR CALL TO EVERY CHURCH! Our biennium effort to increase human brotherhood through our program on Church and Race is already launched. Many, many churches are asking, "What can we do? Where shall we begin?" In answer our Committee on Church and Race, under the directorship of Mr. Galen Weaver, proposes to every one of our churches the following:

Before the end of 1947, to undertake at least one of the following activities, all of which will be interracial, international, intercongregational so far as possible:

1. A program built around some common interest (not the problem of race), such as problems of civic, national, or world concern; religion; the fine arts; or a service of worship.

2. A recreational evening, with folk games, singing, handicrafts.

3. A work project for some church or community need, with everyone doing the planning and working. (This may involve a bazaar or some other money-raising feature.)

4. An informal dinner—potluck—for the purpose of acquaintance and fellowship.

5. A discussion meeting on "What our churches can do to create better human relations in this community," dealing with such practical issues as fair employment and housing practices.

6. Participation in the Ritchie Low Project for exchange of visits between families or individual members of minority and majority groups. The habit of enjoying such guests in permanent or summer homes is rapidly growing.

7. A fact-finding meeting, using audio-visual aids.

8. What other activities will you report, not suggested here?

An offering to be used by our Committee on Church and Race in its far-reaching program (this is part of the Postwar Emergency Fund) might be suggested.

By all means mail in to Rev. Galen Weaver, Committee on Church and Race, 287 4th Ave., New York, N. Y., your reactions to this plan and a report of what your church has done.

BROCHURE ON OUR INDIAN WORK. The Missions Council has ready for you a new Brochure entitled "Ho-Washte," describing our denominational work at the Fort Berthold Mission, N. D.

WHO FOLLOWS IN THEIR TRAIN? Pilgrim Fellowship groups on every side challenge and rebuke us as they shoulder responsibility in our Postwar Program. The Idaho Fellowship trebles its last year giving with a pledge of $600.

SAMPLE SCRAPBOOK AVAILABLE. By the way, as your church lines up with our Biennium emphasis on Church and Race, you may like to borrow (for two weeks' period, for postage

---

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income for December, 1946, $7,179.91
Income for seven months ended December 31, 1946, $37,385.14

only) a scrapbook which has been prepared by the Missions Council containing data, pictures, steps in development of the whole project—a good basis for a fact-finding meeting in this field. It may serve as a suggestion to some groups of your own who would like to make similar collections pertaining to your local situation. Send to the Missions Council, 287 Fourth Ave., New York 10, N. Y.

WORTHY MENTION. Glen Ellen, Illinois, church has increased its Christian Education budget from $1300 to $5000.

REPRESENTING US IN UNESCO. Dr. Charles S. Johnson, of our Race Relations Department, the newly appointed president of Fiske University, was not only a delegate to UNESCO meeting in Paris in the Winter, but was made chairman there of the Social Science Division, with such noted scientists as Dr. Arthur Compton in his group.

FIVE OF OUR OWN TO OSLO. Every few days we hear of another block in the building of One World—the world of brotherhood. A huge block in the building will be laid in Oslo, Norway, when the World Christian Youth Conference meets in July. To this great Conference, where youth of every race and nation will plan and pray for a world at peace, our National Pilgrim Fellowship has elected five delegates. Five voices in the world chorus of Christian youth for a world of good will!

LEADERS AT WORK. In Utah Protestants are a minority group and occasionally suffer from the feeling of "aloneness" and inadequacy. Our Utah women had no such feeling at their annual state meeting last Fall. From six churches came one hundred and twenty-five women eager for fellowship and ready for forward-looking plans.

In the picture Mrs. E. E. McClintock, Secretary of Woman's Work for our Congregational Churches, is conferring with Mrs. H. H. Lubber (front row center), president, and other state officers.

The Unit Plan Has Done It Again!

FRANK J. SCRIBNER

Five years ago, when the situation of the Original Plan annuities seemed desperate, the General Council authorized a ten-year plan to secure $1,200,000 and save the situation. $120,000 each year for ten years! We who were responsible for implementing the plan looked ahead with mingled hope and misgivings. After the very limited success of the Debt of Honor Campaign, could this new approach be more successful?

Well, if we had misgivings, we have been rebuked for our lack of faith. The first year (which was really a half year) brought in $130,150. In the second year (1943) $153,369 more came in. 1944 brought $185,482; 1945 $176,846.

Nineteen hundred and forty-six did not begin too auspiciously. At the end of January we were $2000 behind the corresponding date in 1945. At the end of February we were $6,860 behind, at the end of March $8,500. We asked ourselves whether the momentum of the Unit Plan had spent itself. Things picked up a little in the summer, but we came to December 31 with total gifts of $132,265—compared with $136,634 on December 31, 1945.

But December 31 is not the end of the year at 287 Fourth Avenue! Following a practice so old that mind of man runneth not to the contrary, books are kept open until January 10, and receipts in those days are entered "as of December 31." And the opening days of January (accepted for accounting purposes as the closing days of December!) brought a very deluge of receipts. $3000–$4000–$8000—even $11,000 came in a single day. When the books were finally closed figures showed $178,598.17 received in 1946, almost $2000 more than the total received in 1945.

Half of the ten years have passed—and more than two-thirds of the total sought has been secured! Nobody thinks in terms of five years more now. Three years *at the most* must finish the job and free the members of the Original Plan from any lingering misgiving as to the security of their annuities.

And looking backward over the year—and the five years—honor to whom honor is due!

Honor to Robert Cashman, National Chairman! Unfailing in his enthusiasm, he never attempts to make enthusiasm a substitute for clear thinking or hard work.

Honor to the members of the National Unit Plan Committee! They have given freely of their time and contributed generously of their wisdom to keep the work moving.

Honor to the Conference chairmen. Upon them has fallen the task of organizing and promoting the work in their own territory, and of enlisting workers.

And honor to the workers, who in local church and community have made the actual contacts.

And honor to the men and women who have given—generously, often repeatedly, sometimes sacrificially—that the retired servants of our churches may be free from want and from fear.

The fifth triumphant year of the Unit Plan is over. We are confident that the sixth will be as triumphant.

Dr. Scribner is General Secretary of the Pension Boards of our Congregational Christian Churches.

NEW NATIONAL PRESIDENT

At the recent Midwinter Meeting of women state presidents held in Cleveland, Ohio, in connection with the Missions Council sessions, Mrs. Clarence L. Murdey of Seattle, Washington, was elected national chairman. In this capacity she serves also as president of the National Fellowship of Congregational Christian Women. She will complete her work as state president in Washington next May. Claton S. Rice, former superintendent, says of her, "In our executive meetings we have come to value Mrs. Murdey's judgment in the administrative problems of the conference, and we're always proud to have her represent us in any group. She does the right thing at the right time and she does it with poise and apparent ease."

During her presidency in Washington the state officers have worked out a statement of *Suggested Goals for Local Groups*, based on the Manual, and a series of *Directives for Officers and Chairmen*.

Mr. and Mrs. Murdey are members of our University Church in Seattle. Between college and marriage Mrs. Murdey worked for a short time in the State Department of Justice and has taken her part as a volunteer "campaigner" in the interests of good city government and as a member of the Civic Betterment Group. She is active in the Council of Church Women. One of her major interests has been the Y.W.C.A. where she has served as member of the board and chairman of the Building and Residence Committee.

Her husband is associated with the Seattle public school system. Their son was recently released from service. A year-old granddaughter claims first place in their affections.

Your CHURCH CALENDAR *is Ready!!*

...AND YOU MAY STILL ORDER FOR 1947

On January first the Missions Council began publishing this popular service. Ninety thousand orders were received as a result of the first announcements but it is not too late to send in your order to start with the next issues—but mail it promptly.

The two inside pages carry the best material that can be found on personal religion, evangelism, the work of the church, missions, etc. The local church prepares the copy for the two outside pages. It is printed on paper for letter press or mimeograph.

The Calendar is not printed in July and August. The cost is fifty cents per hundred copies, postpaid to any address. They can be shipped to your printer, if you prefer. Calendars are shipped from New York on the 15th of each month for use the following month.

Churches are asked to send cash with orders. If this is not convenient, quarterly bills will be sent. Orders received range from twenty-five to fifteen hundred copies weekly from individual churches. Calendars are not dated but special numbers are numerous.

ADDRESS

THE CHURCH CALENDAR

THE MISSIONS COUNCIL

287 FOURTH AVE., NEW YORK 10, N. Y.

Commonwealth Press

Worcester, Massachusetts

In Our Sixty-fourth Year

An Old Organization with Young Ideas

A Safe Life Income

THROUGH A CONDITIONAL GIFT—NOW

★

Personal investment problems are perplexing. You may well consider the complete safety of an investment through a Conditional Gift to the American Board for foreign missions. It will secure:

(1) A safe investment;

(2) A generous income, dependent upon the age of the beneficiary;

(3) Release from all investment problems.

Above all these advantages, it insures that at the death of the beneficiary the gift will help carry on the foreign work of the American Board.

★

WRITE FOR A NEW DESCRIPTIVE FOLDER

We will be glad to answer questions if the age of the beneficiary is given. This determines the rate to be paid.

HAROLD B. BELCHER, *Treasurer*
14 Beacon Street, Boston 8,
Massachusetts

Pacific School of Religion
Charles Holbrook Library
1778 Scientific Ave.
Berkeley, Calif.

A CONDITIONAL GIFT
TO
THE BOARD OF HOME MISSIONS
PROVIDES

FOR YOU:

A generous income during your lifetime, depending on your age at the time of making your gift, e.g., if 45 years, 3.5%; if 55 years, 4.5%; if 65 years, 5.1%; if 75 years, 6.2%; if 80 years, 7%.

FOR OTHERS:

Your money becomes health for the sick, Christian faith and education for youth, pensions for aged and disabled ministers, the preaching of the Gospel wherever the need is greatest.

For further information as to annuity rates to beneficiaries, write to:

WM. F. FRAZIER, *Treasurer*
The Board of Home Missions
287 Fourth Avenue, New York 10, N. Y.

NAME_____

ADDRESS_____

_____

DATE OF BIRTH_____